THE

NORTH-CAROLINA READER

NUMBER I.

PREPARED,

WITH SPECIAL REFERENCE TO THE WANTS AND INTERESTS OF NORTH CAROLINA,

UNDER THE AUSPICES OF THE

SUPERINTENDENT OF COMMON SCHOOLS.

BY REV. F. M. HUBBARD,

PROFESSOR OF LANGUAGES AND LITERATURE IN THE UNIVERSITY OF NORTH CAROLINA.

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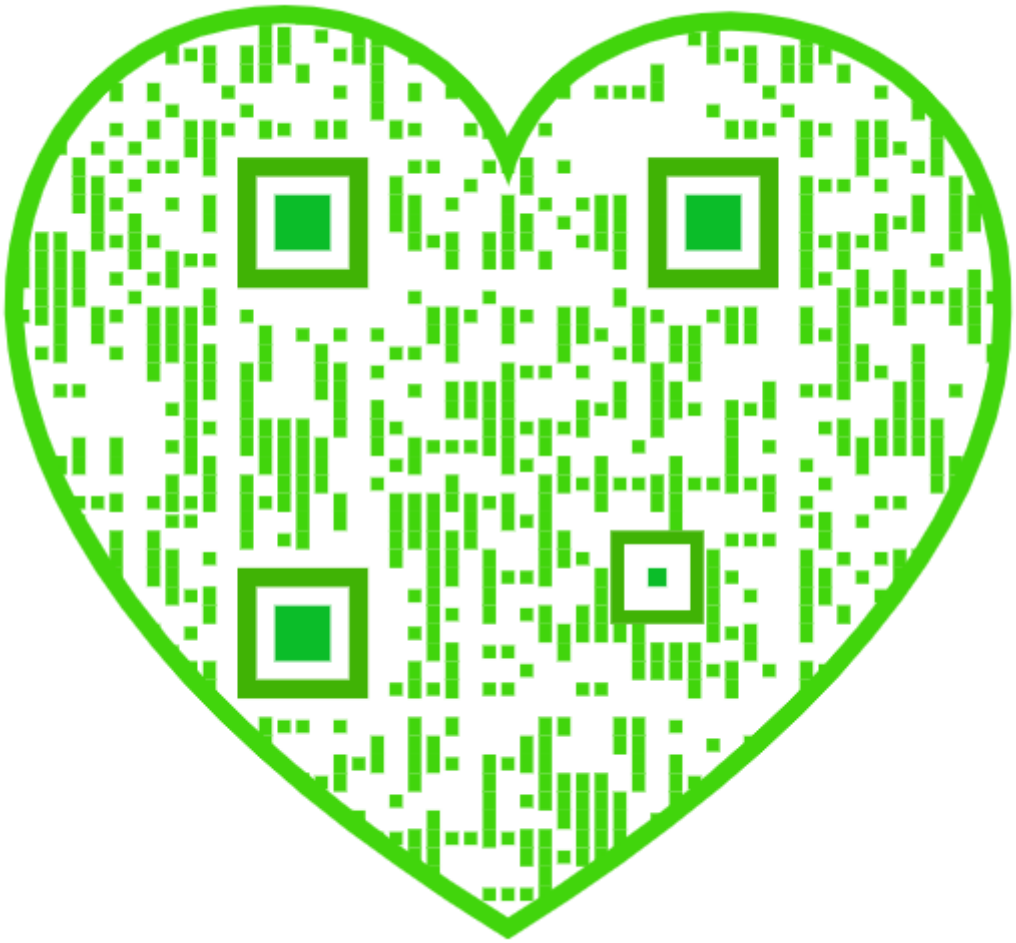

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A. S. BARNES AND COMPANY,

NEW YORK AND CHICAGO.

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NORTH-CAROLINA SCHOOL-BOOKS

Recommended by the State Superintendent.

WEBSTER'S ELEMENTARY SPELLING-BOOK.
NORTH-CAROLINA READER No. I.
NORTH-CAROLINA READER No. II.
NORTH-CAROLINA READER No. III.
DAVIES' PRIMARY ARITHMETIC, New Edition.
DAVIES' INTELLECTUAL ARITHMETIC, New Edition.
DAVIES' SCHOOL ARITHMETIC, New Edition.
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PREFACE.

The series of North-Carolina Readers, now completed in three numbers, is expressly recommended by C. H. Wiley, the Superintendent of Common Schools for the State. The highest number (No. 3) was made by him before he was elected to his present office; and it was then his intention to complete the series.

Not wishing, however, while acting as the highest executive officer of the Schools, to be interested in the sale of school-books, Mr. W. sold his work, at the cost of the stereotype plates and books on hand, to the present publishers, on condition that they would employ some citizen of the State to prepare two primary numbers; and he suggested the undersigned as a suitable person to undertake the task.

In compliance with this arrangement, and by the assistance of Mr. W., the series of North-Carolina Readers has been completed; and as the Editor has felt diffident of his ability to make such books as would recommend themselves over all others of the kind, he deems it proper to allude to a few of the peculiar advantages aimed at by the Superintendent of Common Schools while making efforts to have this work completed. These are—

1. The encouragement of a feeling of self-dependence, and the enlistment of popular sentiment in behalf of the State, and of its institutions. It was not

thought important, however, to have more than one No. of the Readers of merely local interest.

2. *To remedy the evil, everywhere complained of, in Common Schools, of a perpetual change of text-books;* an expensive habit, and one which injures the schools by preventing the children from being classified. A series of home Readers, it was supposed, would be certainly used, and this great evil thus avoided.

3. Economy, the popular systems of Readers being too long, and being made so often merely to add to the profits of authors and publishers.

This series is to consist of fewer numbers than those generally used; and it is believed that these numbers are sufficient, while if the system were universally used in the State, the sum saved to parents and children would amount to several thousand dollars annually.

4. *To put in the hands of children learning to read, compositions sufficiently familiar, but not of the character called childish:* compositions containing, in lessons easy enough for all ages, correct specimens of style, interesting in matter, and inculcating proper moral and religious instruction. How nearly this last object has been attained, it is not proper for the undersigned to undertake to decide: he can only say that his purpose has been such as indicated.

Finally, the series is not over-burdened with rules, while there are enough to suggest to teachers the kind of instruction which, to be most effective, must necessarily come from them.

F. M. H.

Chapel-Hill, March 20th, 1855.

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SUGGESTION TO TEACHERS.

This work is compiled with the supposition that Teachers will do their duty, making it an object to assist their pupils in making progress in information, rather than to push them from one book to another.

But few rules are given: *but if the teacher will properly explain and illustrate these, in all their bearings, and have them thoroughly understood, the scholar will need no additional ones.*

This series of Readers consists of but few numbers; *but when the student has learned to read well in all, and understands the contents of all, he can select his other reading books for himself.*

ELEMENTARY PRINCIPLES,

TO BE WELL STUDIED BY ALL.

The English alphabet contains twenty-six letters; they are—

a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

Letters are divided into vowels and consonants. A vowel is a letter that can be sounded by itself.

The vowels are a, e, i, o, u, and sometimes w and y.

All the letters except the vowels are consonants; they are b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, x, z, and sometimes w and y.

VOWEL SOUNDS.

A has four sounds—the long, the short, the broad, and the Italian:

long, as in fāte, māke.
short, as in făt, lăd.
broad, as in fâll, bâll.
Italian, as in fär, ärm.

E has three sounds—the long and the short, and sometimes that of ā long:

long, as in mēte, fēar.
short, as in mĕt, mĕn.
like ā long, as in thêre, whêre.

I has four sounds—the long, the short, that of short ŭ, and also that of long ē:

long, as in pīne, fīre.
short, as in pĭn, mĭss.
like ŭ short, as in bïrd, thïrd.
like ē long, as in polîce, marîne.

O has four sounds—the long, the short, the long and close, and the broad, like broad â:

long, as in nōte, sōre.
short, as in nŏt, cŏn.
long and close, as in môve, sôôn.
broad, like broad a, as in nör, sört.

U has three sounds—long, short, and middle:

long, as in tūne, pūre.
short, as in tŭb, hŭt.
middle, as in full, push.

Y has three sounds—the long, the short, and that of short ŭ:

long, as in type, lyre.
short, as in sylvan, symbol.
like ŭ short, as in myrrh, myrtle.

DIPHTHONGS.

A diphthong is the union of two vowels in one sound, as *ow*, in *cow; oa*, in *boat.* Diphthongs are of two kinds, proper and improper.

A proper diphthong is one in which both the vowels are sounded, as in *cow.*

An improper diphthong or digraph, is one in which only one of the vowels is sounded, as in *head, boat.*

A triphthong is the union of three vowels in one sound, as *eau*, in *beauty.*

CONSONANTS.

B has one sound.

C has two sounds, one like *k*, and one like soft *s.*

D has one sound.

F has one sound.

G has two sounds, soft in *ginger*, hard in *get.*

H has one sound, and is silent after *r*, as in *rhyme.*

J has one sound.

K has one sound.

L has one sound.

M has one sound.

N has one sound.

P has one sound, and is silent before *n*, as in *pneumatics.*

Q has two sounds, one of *kw*, the other of *k.* Q is always followed by *u.*

R has one sound.

S has two sounds, one like proper *s*, the other like *z.*

T has one sound.

V has one sound.

W has one sound.

X has three sounds—first, that of *ks* in *wax;* second, of *z* in *Xenophon;* third, of *gz* in *exact.*

G and *k* before *n* are always silent.

P before *s* is always mute.

W before *r* is mute.

Ch has three sounds—first, that of *tsh* in *church;* second, of *k* in *Christ;* third, of *sh* in *machine.*

Si before a vowel is sounded like *sh*, as in *mission*, or like *zh*, as in *ozier*, (pronounced *mishun* and *ozher.*)

Zi before a vowel is sounded like *sh* in *nation.*

Ph is sometimes sounded like *f* in *philosophy*, and sometimes like *v* in *Stephen.*

Th has two sounds—the first sharp, as in *think;* the second flat, as in *that.*

THE NORTH-CAROLINA READER

NUMBER I.

LESSON I.

stops	made	thing	work
learn	when	hand	stand
well	earth	know	learn
wood	marks	heat	erect
fire	gives	well	whenever
just	light	fine	remember

Sit or stand erect, when you read.

Be careful to learn and remember the stops and marks so well, that you will know their meaning whenever you meet them.

Men saw wood for the fire.

God made the earth and sea.

We love just and wise men.

The sun is up: it gives us light and heat.

Who made the sun?

God made it; and every thing we see is the work of his hand.

LESSON II.

him	you	read	would
slow	good	speak	leaps
play	deer	world	lamb
skip	fox	turns	fowls
when	sly	round	catch

Read slow.

Read as you would speak if talking to your friend.

The world turns round in a day.

A lamb will skip and play.

The fox is sly, and will catch geese and other fowls.

Good boys and girls will act well.

The deer is a fine beast.

The deer can run fast, and when he runs he takes long leaps.

LESSON III.

frost	read	upon	begin
will	breath	before	clothes
grow	your	paper	cotton
that	draw	linen	darkness
night	never	reading	together

Never run your words together.

Draw in your breath before you begin; and read so as not to get out of breath.

The frost will kill the leaves on the trees.

Paper is made of linen and cotton rags.

The shadow of the earth makes the darkness of the night.

All that live get life from God.

God makes the wool grow upon the little lambs, that we may have clothes to keep us warm.

LESSON IV.

like	read	drink	lessons
must	easy	eyes	shady
play	fast	turkey	country
owl	think	winter	teachers
laws	what	native	reading

Do not read easy lessons too fast; but always think of what you are reading.

I like to play in the shady grove.

The owl has large eyes and can see in the dark.

We must do what our teachers bid us.

He must not drink a dram.
In winter we have snow and ice.
Good men obey the laws of God.
The turkey is a native of this country.

LESSON V.

worth	hate	better	reading
oath	what	avoid	noises
wrong	many	action	careful
throat	careless	thoughts	unpleasant

Do not hiss your words through your teeth; and be careful not to cough and make unpleasant noises in your throat while reading. Avoid a sing-song tone.

One good action is worth many good thoughts, but a good thought is better than a careless oath.

How happy would men be if they would always love what is right, and hate what is wrong!

There is a time for play, and a time for work: a time to read and study, and a time for sleep.

There is a time for every thing that I ought to do. The only thing we have no time for, is sin. I have no time to do wrong.

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LESSON VI.

found	horse	very	master
kind	plow	abuse	animal
cart	must	almost	carry
back	wicked	gentle	country

The horse is a very large animal.

He is gentle, and will draw the plow or cart and carry his master on his back.

We must be kind to the horse.

It is very wicked to abuse the horse or any other beast.

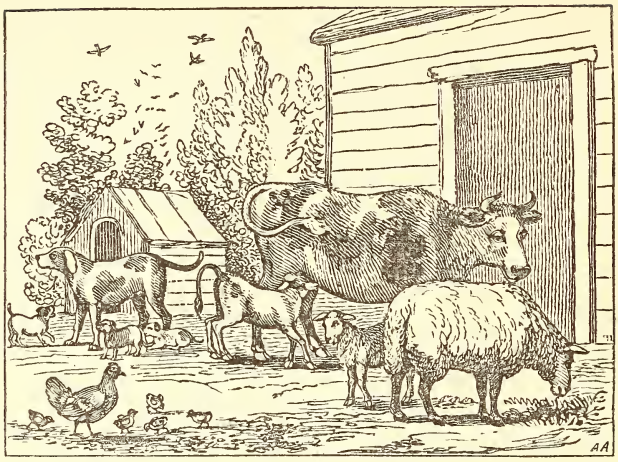
The horse is found in almost every country.

LESSON VII.

feed	grass	snow	called
milk	when	stable	covered
warm	that	butter	winter
calf	make	ground	summer

The cow gives milk, and from milk we make butter and cheese.

The cow feeds upon grass in summer.



In winter, when grass does not grow, and when the ground is covered with ice and snow, she ought to have a warm stable and plenty of hay to eat.

The flesh of the cow is called beef. And the flesh of the calf is called veal.

LESSON VIII.

of	takes	pair	winter
off	comes	large	called
flesh	spring	wears	weather
wool	when	very	prepares

The sheep wears a very warm coat in the winter, but when spring comes, and the weather

is warm, a man takes a large pair of shears and cuts her coat off.

He then takes the coat of wool and prepares it for the loom

And when the wool is made into cloth, it is then made into clothes for men to wear.

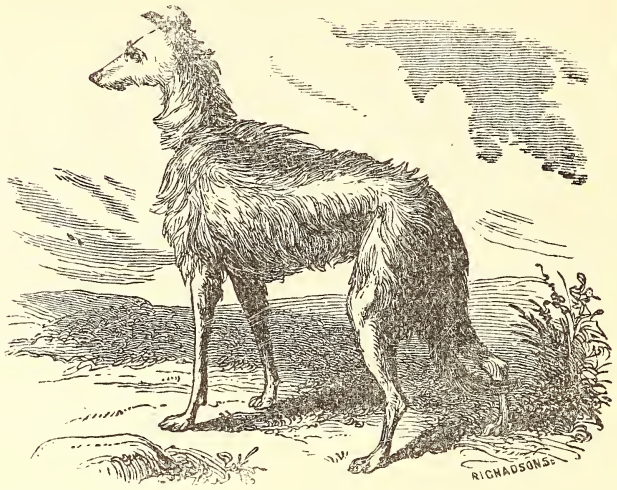
The flesh of the sheep is called mutton.

LESSON IX.

glad	them	than	hunting
woods	name	that	master
very	calls	comes	ginger
runs	more	yard	sometimes

John has a dog that he calls Ginger. Is not that an odd name for a dog?

Ginger is a good dog.

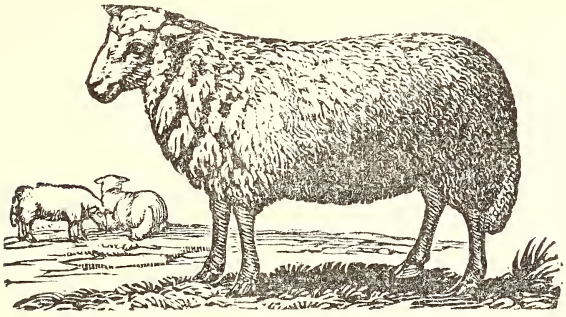


If the pigs come in the yard he will run and bark at them, and make them go out.

And sometimes John goes a hunting, and then Ginger leaps and runs, for he is very glad to get his master to go to the woods with him.

LESSON X.

rule	lamb	fleece	waited
love	what	school	appear
laid	snow	eager	animal
sure	laugh	gentle	lingered
went	makes	teacher	patiently



MARY'S LAMB.

Mary had a little lamb,
  Its fleece was white as snow;
And everywhere that Mary went,
  The lamb was sure to go.

He went with her to school one day—
  That was against the rule:
It made the children laugh and play,
  To see a lamb at school.

So the teacher turned him out;
  But still he lingered near,
And waited patiently about,
  Till Mary did appear.

And then he ran to her, and laid
  His head upon her arm;
As if he said: I'm not afraid,
  You'll keep me from all harm!

"What makes the lamb love Mary so?"
  The eager children cry:

"Oh, Mary loves the lamb, you know,"
The teacher did reply.

"And you each gentle animal
To you, for life, may bind,
And make it follow at your call,
If you are always kind."

LESSON XI.

God made all things.

All men ought to love God.

Bad men do not love God.

We ought to be very good; for God sees every thing we do.

We ought to read the Bible, which is the Word of God.

The Bible tells us what we ought to do, and what we ought not to do.

The sun gives light to the world; and when the sun goes down it is night. The sun rises in the east, and goes down in the west.

The moon and stars give light at night.

Apples, and plums, and peaches grow on trees; flowers grow in the garden; and corn and wheat grow in the fields.

God made the sun, and the moon, and the stars, and the trees, and the flowers, and every thing: he made me also, and everybody.

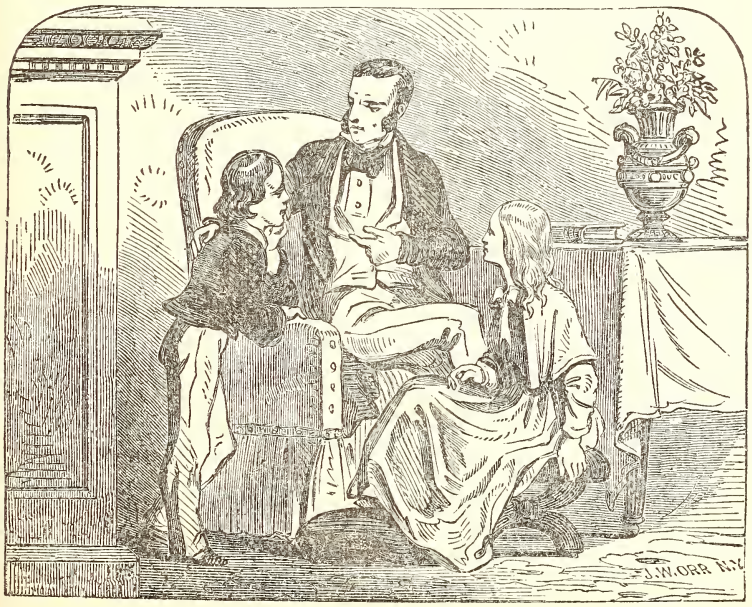
God sees me when I rise from my bed, and when I go out to walk and play. When I lie down to sleep at night, he keeps me from harm.

Though I do not see the wind, yet it blows round me on all sides: so God is with me on all sides, and yet I see him not.

If God is with me, and knows all that I do, he must hear what I say.

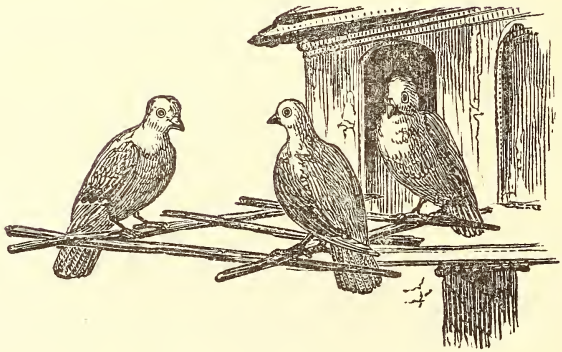
Oh, let me not, then, speak bad words; for if I do, God will not love me.

Little boys and girls should pray to God.



LESSON XII.

dove	harm	help	God
this	nest	must	when
kind	love	good	died
bird	girl	John	meek
and	can	Jane	does



See this dove. It is a meek and kind bird, and does no harm.

When two or more are in one nest, they live in love.

John and Jane, and each boy and girl, must try to be good and kind.

The Son of God, who died to save us from sin, can help you to be mild and meek like the dove.

God sees all men.

LESSON XIII.

not	him	here	can
put	did	lamb	see
you	sin	does	not
mind	God	mind	one
had	was	the	mule
spot	that	who	toad

HERE IS A LAMB.

Does it not put you in mind of the Lamb of God who did no sin, and had no spot in him?

Pray to him to put the same mind in you that was in him.

Who can see God? We cannot, but God sees us.

LESSON XIV.

China	counted	understood
savage	orderly	Englishman
country	Chinese	questioned
heathen	glorious	immediately
people	considered	instructed
counting	Chinaman	differently

Picture of a Chinaman.

ABOUT CHINA.

China is a heathen country; yet it is not a savage country, for the people are quiet, and orderly, and industrious.

It would be hard for a child to imagine what a great multitude of people there is in China.

There are too many people in China, for there

is not food enough for them all; and many are half starved.

The poor can get nothing but rice to eat, and water to drink; except now and then they mix a little pork or salt fish with their rice. Any sort of meat is thought good; even a hash of rats and snakes, or a pie of earth-worms.

Cats' and dogs' flesh is considered as nice as pork, and costs as much.

An Englishman was once eating with a Chinaman, and he wished to know what sort of meat was on his plate.

But he was not able to speak Chinese.

How then could he ask? He thought of a way. Looking first at his plate, and then at the Chinaman, he said, "Ba-a-a," meaning to ask, "Is this mutton?"

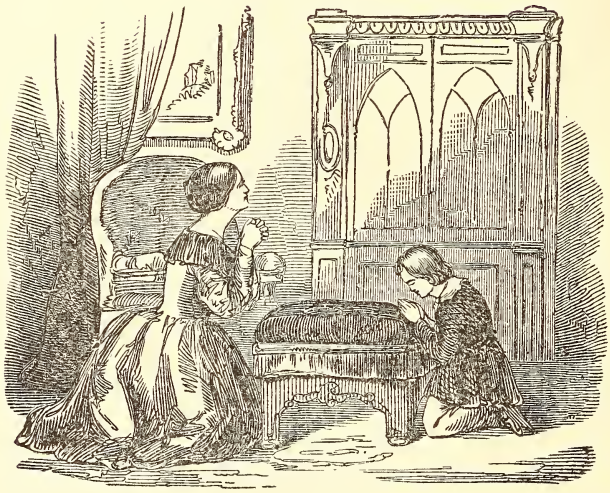
The Chinaman understood the question, and immediately replied, "Bow-wow," meaning to say, "It is puppy-dog."

You will wish to know whether the Englishman went on eating; but I cannot tell you this. How thankful we ought to be for having so many more good things to eat than the poor people of China!

Man may not see you, but the eye of God is on you: he can see you, if you are hid.

LESSON XV.

now	kept	through	voice
and	night	that	awake
see	lift	son	would
light	pray	done	accept



MORNING PRAYER.

Now I awake and see the light:
'Tis God who kept me through the night.
To him I lift my voice and pray,
That he would keep me through the day;
If I should die before 'tis done,
O God, accept me through thy Son.

You must not sin: God sees you.

LESSON XVI.

THE STARS.

"O mother," said a little boy, as he was standing by a window, in the early part of an autumn evening, "do come and look, you can't think how beautiful it is!"

"What is beautiful, Arthur?" said his mother, in reply, as she looked up from a book which she was reading.

"Why, the sky, mother. The stars are all out shining so brightly. It seems as if they were looking right down upon me. Do just put down your book one minute, and come and look at them."

Mrs. Pearce was always ready to gratify any reasonable request of her son. She was pleased

to see his attention directed to any of the wonders of God's creation, and she willingly laid aside her book, to admire with him the beautiful scene without.

"I used to think," said Arthur, "that the stars went away somewhere, to get light in the day time; and George Sommers says, he thought God kindled them up every night."

"And what do you think about it now?" said his mother.

"Why, father told me that they are shining in the sky all day long, but that we can't see them till evening comes, because the light which the sun gives is so much greater. I wish I could count the stars, mother."

"There is only one who can do that, my son."

"Yes, I know. It is God. Father read me something about it in the Bible. 'He telleth the number of them, he calleth them all by their names.' How much the good God can do, mother!"

"Yes, my dear, there are no limits either to his knowledge or to his power; and he is as good and merciful as he is wise and powerful. I trust that my son will learn to love his heavenly Father in the days of his childhood."

Mrs. Pearce continued a short time at the window, conversing with Arthur upon the lov-

ing kindness of that Being who created the world and all that is in it. She then went with him to his own little room, and before he retired for the night, she prayed with him—that in early youth he might consecrate himself to the Saviour.

LESSON XVII.

what	making	difficult
said	bundle	forced
claws	mountains	yellow
down	eagle	easiest
built	people	creature
ledge	cried	screamed
could	began	reached
where	growing	woman
wrung	bosom	animals
steal	getting	wonderful

THE EAGLE.

The eagle is a large, strong bird. On the tops of mountains it builds its nest. What nests they are! flat like a floor, and very strong: the great sticks are often placed between two high rocks that hang over a deep place.

The eagles often carry off the hares and rabbits to their nests, and sometimes young lambs.

It is said that once, while the people were making hay in the field, a great eagle saw a babe lying asleep on a bundle of hay, and darting down from above, seized it with its great claws, and flew away.

All the people, in alarm, hurried off towards the mountains, where they knew this eagle had built its nest, and there they could just see the two old birds on the ledge of the rock.

Many of them cried and wrung their hands in sorrow for the dear babe, but who would try to save it?

There was a sailor, who was used to climb the tall masts of a ship, and he began to climb the steep sides of the mountain; but he had only gone a few steps, when the mother started up from the rough stone where she had been sitting, looking up at the eagle's nest; and began

to mount the rock herself. Though only a poor weak woman, she soon got before the sailor, and sprang from rock to rock, and when she could find no place for her feet, she held fast by the roots and plants growing on the mountain. It was wonderful to see how she had made her way! Her love to her babe strengthened her limbs, and God kept her feet from slipping. Every one looked eagerly at her as she reached the top; they feared lest the fierce birds should hurt her; but no, when she came near their nest, they screamed, and flew away.

There the mother found her babe lying among the bones of animals, and stained with their blood; but the eagles had not begun to eat it, nor had they hurt a hair of its head. The mother bound it with her shawl tight round her waist, and then began quickly to descend, and this was far more difficult than it had been to get up. But where was the sailor all this while? He had only got up a little way, and then his head became giddy, and he had been forced to return.

See the fond mother with her babe in her bosom, sliding down the rock, holding now by the yellow broom, and now by the prickly brier, and getting safely down places as steep as the sides of a house!

When she had got half way down, she saw a goat leading its two young ones into the valley; she knew it would take its little ones along the easiest path, and she followed the creature, till she met her friends coming up the mountain to meet her. How glad they were to see her again amongst them! How much they wondered to find the eagle's claws had not torn the tender flesh of the babe! What will not a mother do to save her child?

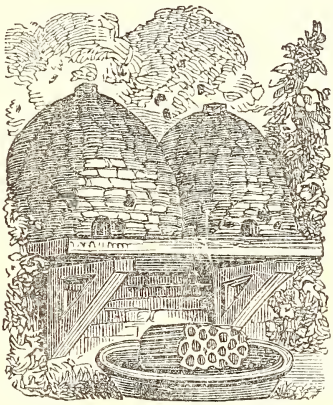
I hope this little babe, when it grew older, loved the kind mother who had climbed up the steep rock, to save it from the eagle's cruel claws and bloody beak.

LESSON XVIII.

THE WASP AND THE BEE.

A wasp met a bee, and said to him, "Pray, can you tell me what is the reason that men are so ill-natured to me, while they are so very fond of you? We are both very much alike, only that the broad golden rings about my body make me much handsomer than you are. We are both winged insects, we both love honey, and we both sting people, when we are angry. Yet men al-

ways hate me, and try to kill me, though I am much more familiar with them than you are, and pay them visits in their houses, and at their tea-table, and at all their meals: while you are very shy, and hardly ever come near them: yet they build you curious houses, and take care of and feed you, in the winter, very often. I wonder what is the reason."



The bee said, "Because you never do them any good, but, on the contrary, are very troublesome and mischievous. Therefore they do not like to see you; but they know that I am busy all day long in making them honey. You had better pay them fewer visits, and try to be useful."

LESSON XIX.

LETTER FROM UNCLE JOHN.

It was a very bright day in June, when little Henry and his sister Mary were walking with their Uncle John in their mother's garden. It was a very pretty garden; but the mother had left this garden and her little children whom she loved very much: she had died, for all people have to die. They cried a great deal, and they were very fond of playing in the garden where their mother had planted so many beautiful things, which reminded them of her.

One day, when Uncle John was with them, they got to talking about their mother, and how people were made, and why they died, and asked their uncle a great many questions about every thing.

"You promised us once before, Uncle John,' said Henry, "to tell us how the flowers and trees were made, and who made them."

"Yes," said Mary, "and you said you would tell us all about the world, and who made it, and every thing. Mother told us that God made all things."

"And so he did," replied Uncle John; "he made the world, and all the people, and trees

and flowers, and fish, and birds, and the clouds, and sun, and moon, and stars. He made this world, and all that is in it, in six days; and when he made it, every thing was very good and beautiful.

"God is good, and he hates every thing that is evil. He made every thing to be happy; and when he made Adam and Eve, who were the first people, and the father and mother of all the people in the world, he placed them in a garden, called Eden, where every thing about them was very delightful, and there was nothing to hurt or make them afraid.

"The garden was a thousand times more beautiful than this; and Adam and Eve lived in it, and every thing grew without the aid of labor; nor did they need any house, the garden was so pleasant."

"When did Adam and Eve live there?" asked Mary.

"They were made a long time ago," said Uncle John: "Adam, and Eve his wife, had no father or mother, for God made them out of the dust of the earth; and thus God is the father of all people. All the world, and every thing in it, were made for Adam and Eve; and they were made to have power over the other animals, and to be perfectly happy. There was no sickness

then—no cold or heat—no pain—no quarrelling or fighting; while all the wild animals were as gentle as your pet lamb, and there was nothing to do harm."

"And why can't we live that way now?" asked Henry: "what makes folks quarrel and fight so, and kill one another in war?"

"It is because of sin: you recollect I told you the other day what sin is. Do you remember, Henry, what it is?"

"It is disobedience to God."

"But what is that?" asked Mary.

"To disobey God, is not to do what he tells us. There is a book called the Bible—the book your mother so often read to you. This is the Bible: it is the Word of God, and tells all about him, and what he commands us to do, and what we ought to keep away from. When you learn to read better, I will get each of you a Bible, and you must both read it and study it, for it is the greatest and best book in all the world. But little children must play as well as learn; and now you may run in the garden, while your Uncle John takes a walk to see how the corn and wheat are growing."

LESSON XX.

car-ried	car-pen-ter	to-geth-er
in-sects	ob-tained	prop-er-ly
an-i-mals	ex-act-ly	ma-te-ri-al
ma-sons	sev-er-al	se-ri-ous
trow-el	pos-si-bly	cab-i-net
cad-dis	hab-i-ta-tions	com-ple-ted

THE BEAVER.

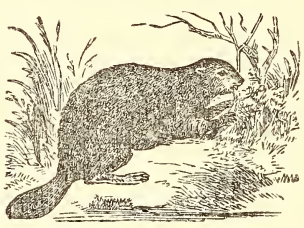
"There are many other trades carried on by insects, birds, and other animals, besides those of a tailor and carpenter; but I have not time to enter upon them all. One word or two, however, I must speak on the trade of a mason.

"When I speak of insects being masons, I do not mean that they make mortar, handle a trowel, and build with stone obtained from the quarry, exactly as men do; but that they build houses, as neat and as suitable for themselves to dwell in, as a mason could possibly build.

"Several kinds of worms build themselves habitations in the water; and one sort, called the caddis-worm, builds his house of small stones, which he sticks together with a cement, which is as durable as mortar.

"There is a bee, called a mason-bee, that builds his house of small stones and mortar: he makes the mortar with grains of sand, and a sort of glue or gum from his own mouth.

"The beaver, however, being a larger creature, can be better observed when he is at work building his house, than insects can.



"This animal mixes together sticks, mud, and stones, and then carries a lump of the mixture to the place where he means to erect his house. He then begins to build. After placing part of his materials properly, he turns round and gives it a pat with his tail; his tail being broad and flat, makes a very good trowel: thus he goes on, adding fresh material, and patting it with his tail, till his house is completed.

"But I think that, for the present, I have talked enough of these things, having told you of a flying tailor, a hopping carpenter, and a mason that runs on four legs.

"And now, my dear children, if you can learn nothing else from what I have said, try to re-

member this serious remark: that, whatever our dress now may be, we shall shortly wear a shroud; that the cabinet-maker ere long will be called on to make us a coffin; and that, however durable the houses may be which we now live in, they will at last crumble to dust: therefore we shall do well to look out for a home in the skies; 'a building of God, a house not made with hands, eternal in the heavens.'"

A bad way has a bad end.

LESSON XXI.

ere	great	sleep	ma-ny
bed	words	that	grate-ful
lay	dear	part	pre-serve
limbs	still	gen-tle	par-ents
here	last	strength	e-ter-nal

EVENING PRAYER.

Ere on my bed my limbs I lay,
Oh hear, great God, the words I say:
Preserve, I pray, my parents dear,
In health and strength for many a year.

And still, O Lord, to me impart
A gentle and a grateful heart;
That after my last sleep, I may
Awake to the eternal day. *Amen.*

The Son of God can put our sins far off.

LESSON XXII.

sea	light	bless	re-pent
sky	moon	field	de-stroy
six	stars	fowl	wick-ed
made	night	beasts	morn-ing

God made the earth, and the sea, and the sky, and all things in them, in six days; and all that was made was very good.

He made man and the beasts of the field, the fowl of the air, and the fish of the sea.

God will bless those who do his will.

When you rise in the morning, and when you go to bed at night, give him thanks.

God will destroy the wicked, but he will forgive those who repent and forsake sin.

Eat such things as are set before you.

LESSON XXIII.

plum	greed-y	Or-leans	smart-ing
some	chil-dren	dis-cov-ered	greed-i-ly
fault	ap-ples	con-tained	grand-fa-ther
mine	peo-ple	de-voured	swelled
rogue	dress-ed	ill-tem-pered	ad-van-tage
were	grand-son	quar-rel-ling	of-fered

THE ORLEANS PLUM.

Yesterday I saw some greedy and ill-tempered children, who were quarrelling about some apples which had been given them.

I hope that none of you are greedy and ill-natured, for that is a sad fault in young people.

"Give me a bite of your plum, you rosy-faced little rogue," said I to a grandson of mine, who, dressed in his new jacket and trowsers, was about to set his teeth in a large Orleans plum, which had just been given him from the tree. With all the good nature in the world, he ran to me, and offered me the plum, when I found that it contained a wasp.

Now, had he greedily eaten the fruit, instead of bringing it to his grandfather, he would no doubt have been stung by the angry insect, and

perhaps been laid up for whole days with a swelled throat, or smarting tongue.

Be good natured one to another, and you will avoid many a sorrow as sharp as the sting of a wasp; and secure many an advantage, as sweet and as pleasant as an Orleans plum.

You should not lie, for God both hears and sees you.

LESSON XXIV.

truth	youth	speak	love-ly
fear	walk	truth	be-times
thing	lie	trust	wis-dom

Oh, 'tis a lovely thing for youth,
To walk betimes in wisdom's way;
To fear a lie, to speak the truth,
That we may trust to all they say.

LESSON XXV.

UNCLE JOHN—NO. II.

"Uncle John, what do you think Henry said when you left us in the garden to play?" said Mary. "I told him it was a sin, and he said it was not, and we thought we would ask you about it as soon as you came in."

"And what was it, Henry?" kindly inquired Uncle John: "do not be afraid to tell me, for even if you have done wrong, it is better to tell it, for we cannot conceal it from God, even if we try."

"Will God forgive me for it," asked Henry, looking down, "if I did wrong? I did not wish to sin, sir."

"God will forgive all who ask him, confessing their sins and being sorry for them, and wishing to do right."

"I thought, sir," replied Henry, looking up, "that if the Garden of Eden were such a beautiful and happy place, I would like to go there; and I told sister that when we were grown up we would go there and stay."

"My dear child," said Uncle John, "there is no such place now in the world."

"And what became of it then?" eagerly inquired Mary.

"When God placed our first parents there," said Uncle John, "he wanted them to be happy, and told them how they could be, for he was very good to them. But the devil, who is the enemy of God, and of every thing that is good—and whom God will some day confine in a lake of fire forever—took on himself the form of a snake, and came to Eve, and talked to her, and deceived her, and made her believe it was not necessary to obey God in every thing.

"God had told Adam and Eve that there was one tree in the garden, the fruit of which they should not eat; and that if they did, they should surely die.

"Now the devil persuaded Eve that it was no harm to eat this fruit; and she ate of it, and persuaded Adam to eat also. Then they knew they had done wrong—they knew they had sinned against their heavenly Father who made them, and they were afraid, and hid themselves.

"But we cannot hide from God, for he sees every thing and knows all our thoughts; and he found Adam and Eve, and told them they had brought trouble, and sorrow, and death on themselves, and all that were to come after them.

"God never changes: he had told Adam and

Eve that if they ate the forbidden fruit they should die; but he was merciful to them, and spared them for a while, that they might repent of their sins, and be saved when they did die. But he sent them out of Eden; and no man was ever allowed again to find that happy place in this world.

"From that time all people were born sinners: we all come into the world in sin, and we all have to work for our living, and to suffer diseases and pains, and in a few years to die. There was a dreadful change in every thing; but in our next talk I will tell you more about this wonderful history.

"And now, Mary, you must kiss Willie, and remember not to tell tales on him; and you, Henry, remember your sister did not wish to hurt you by telling what you said. It was not wrong in you to wish to get to a happier place than this world, and to take your sister with you; it is kind and right in you both to try to do good to each other, and to make each other happy. God commands you to do it."

LESSON XXVI.

scent	ver-y	great	groves
smell	large	cu-ri-ous	build
e-nor-mous	huge	tree	leaves

THE TREES OF CEYLON.

Ceylon is an island in the sea, far off. The chief beauty of Ceylon is its trees.

I will mention a few of the beautiful, curious, and useful trees of this delightful island. The tree for which Ceylon is celebrated, is the cinnamon-tree.

For sixty miles along the shore, there are cinnamon groves, and the sweet scent may be perceived far off upon the seas. If you were to see a cinnamon-tree, you might mistake it for a laurel, a tree so often found in our own woods.

The cinnamon-trees are never allowed to grow tall, because it is only the upper branches which are much prized for their bark. The little children of Ceylon may often be seen sitting in the shade, peeling off the bark with their knives; and this bark is afterwards sent to other countries to flavor puddings, and to mix with medicine.

There are also groves of cocoanut-trees on the shores of Ceylon. A few of these trees are a little fortune to a poor man; for he can eat the fruit, build his house with the wood, roof it with the leaves, make cups of the shells, and use the oil of the kernel instead of candles.

The jack-tree bears a larger fruit than any other in the world,—as large as a horse's head—and so heavy that a woman can only carry one upon her head to market. This large fruit does not hang on the tree by a stalk, but grows out of the trunk, or the great branches. This is well arranged, for so large a fruit would be too heavy for a stalk, and might fall off, and hurt the heads of those sitting beneath its shade.

The outside of the fruit is like a horse-chestnut, green and prickly; the inside is yellow, and is full of kernels, like beans.

The wood is like mahogany—hard and handsome.

But there is a tree in Ceylon, still more curious than the jack-tree.

It is the talpot-tree. This is a very tall tree, and its top is covered by a bunch of round leaves, each leaf so large, that it would do for a carpet for a common-sized room; and one single leaf, cut in three-cornered pieces, will make a tent! When cut up, the leaves are used for fans and books

But this tree bears no fruit till just before it dies—that is, till it is fifty years old: then an enormous bud is seen, rearing its huge head in the midst of the crown of leaves; the bud bursts with a loud noise, and a yellow flower appears—a flower so large, that it would fill a room! The flower turns into fruit. That same year the tree dies!

You may die to-day: oh, how bad to die in sin!

LESSON XXVII.

THE OLD MAN AND HIS ASS.

An old man and a little boy were driving an ass to the next market to sell.

"What a fool is this fellow," says a man upon the road, "to be trudging it on foot with his son, that his ass may go light!"

The old man, hearing this, set his boy upon the ass, and went whistling by the side of him.

"Why, sirrah!" cried a second man to the boy, "is it fit for you to be riding, while your poor old father is walking on foot?"

The father, upon this rebuke, took down his boy from the ass, and mounted himself.

"Do you see," says a third, "how the lazy old knave rides along upon his beast, while his poor little boy is almost crippled with walking?"

The old man no sooner heard this, than he took up his son behind him.

"Pray, honest friend," says a fourth, "is that ass your own?"

"Yes," says the man.

"One would not have thought so," replied the other, "by your loading him so unmercifully. You and your son are better able to carry the poor beast, than he you."

"Any thing to please," says the owner: and alighting with his son, they tied the legs of the ass together, and, by the help of a pole, endeavored to carry him upon their shoulders over the bridge that led to the town.

This was so entertaining a sight, that the people ran in crowds to laugh at it; till the ass, conceiving a dislike to the over-politeness of his master, burst asunder the cords that tied him, slipt from the pole, and tumbled into the river. The poor old man made the best of his way home, ashamed and vexed, that by endeavoring to please everybody, he had pleased nobody, and lost his ass into the bargain.

LESSON XXVIII.

might	sheep	al-so	glo-ry
know	shone	be-fore	a-fraid
feel	whole	wor-ship	ti-dings
room	sang	ver-y	an-gel
there	earth	o-bey	Da-vid

BIRTH OF THE SAVIOUR.

Jesus Christ was once a child like you. He became a child that he might know how to pity and feel for a child, and that he might show little children how they ought to act.

He lay with his mother Mary in a manger by the side of the cattle, for there was no room for them at the inn.

He was a poor child, and yet he was the Son of God.

And God sent a holy angel to tell some good men that took care of sheep in the fields, that the Son of God was born on earth.

It was night, but the glory of the Lord shone about them, and made it light like day.

They were afraid, but the angel said, "Fear not; I bring you glad tidings of great joy; a child is born in the city of David, who shall save men from their sins."

Oh, what good news was this to all who repent of sin, and fear the anger of God!

Then the angel began to sing praise to God, and many more, yea, a whole multitude came from heaven to join him, and all sang together, Glory to God on high, peace on earth, good-will to men.

What a sweet and joyful song! Was ever music heard on earth like this? Do you hope one day to sing the praise of God with angels and holy men in heaven? then you must forsake sin, love God, and obey his law.

The men who heard this song of the angels left their flocks in the field, and went to the manger to see the young child and worship him. Wise men also came from a far country to see him; and God made a very bright star

to go before them, and lead them to the right place.

Lo, the star which they saw came, and stood over where the young child was, and the wise men were very joyful; and when they came into the house, they bowed down before the child, and called him their Lord and Saviour.

When the shepherds and wise men went away, they told the good news to all they met, saying, Jesus is born to save us.

And the child grew, and was wise and good in all his words and deeds.

In all things he did the will of God who sent him, and he had the love of both God and man.

If you wish to be like Jesus, listen while he says to you, "Come, and learn of me, for I am meek and lowly in heart, and you shall find peace to your soul."

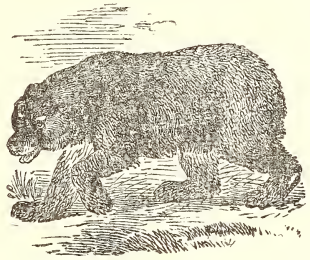
Seek ye out of the book of the Lord, and read.

LESSON XXIX.

CATCHING BEARS.

The most common method is to lay in their way a pot of honey mixed with brandy, of which

the bear is so fond that he would suffer himself to be killed rather than leave it. This beverage intoxicates him, and he may then be taken with ease. In North America the hunter looks for them in hollow trees, to which they retire with their young. He sets fire to the tree, and when they run out to escape, he fires at and kills them.



The natives of Lapland, who still make use of bows and arrows, catch bears in another manner. When their dogs have discovered the retreat of a bear, he lays down his bow at the entrance, when the animal dares not leave it, but remains quietly in his den. Meanwhile the Laplander collects all the branches of trees and pieces of wood that he can find, takes his bow softly away, and gradually closes up the entrance of the den in such a manner, as to leave only a hole for the bear to put his head through. After this he teases and torments him, till the enraged animal rises and thrusts out his head in quest of his enemy. This is just what the hunter wants; for

he instantly knocks him on the head with a hatchet, which he keeps in readiness for the purpose.

In Poland they have a method of taking the bear, which differs from all these. The bees, which are very common in that country, deposit their honey in hollow trees, and the bears, who are exceedingly fond of it, climb up those about which they see the bees flying. This fondness of the bear for honey has given rise to a singular contrivance to cure him of it. In a tree in which is a hive, and just over the hive, is suspended a heavy hammer.

The bear, allured by the honey, climbs the tree, and tries to push the hammer aside with his head; but the instrument is placed in such a manner, that when it is removed, as the animal imagines, it falls back upon his head, and still remains over the hive. This irritates the bear; he pushes away the hammer with still greater force, and immediately it swings back on his head still harder.

He again strives to get rid of the hammer, but the force of the strokes increases with his efforts, till at length he drops to the ground, when he is pierced with sharp stakes previously driven underneath the tree. Here he is caught, and dispatched, if not already quite dead.

LESSON XXX.

John	Rob-ert	e-nough
home	Hen-ry	ac-ci-dent
were	John-son	our-selves
fa-ther	a-lone	at-ten-tion
said	dan-ger	cir-cum-stance
would	morn-ing	there-fore
should	ob-jec-tion	hap-pened
night	Thom-as	dis-o-be-di-ence

DISOBEDIENCE TO PARENTS—A TRUE STORY.

Robert, and Henry, and John, were at home for the summer holidays.

"Father," said Robert, one fine morning, "may we not take the boat and sail down the river till dinner-time?"

"By no means," said Mr. Johnson: "I could not trust you alone, for fear of some accident. I am pretty sure you would not sit still, and then your danger would be very great."

"Oh yes we will," said Henry, "if you will but let us go: we will be sure to be quiet, and take care; and there is scarcely any wind this morning."

"I have no objection to your having a sail,"

replied Mr. Johnson; "but you must not go by yourselves. I forbid your doing so. I will speak to Thomas, the gardener; he knows well how to manage the boat, and shall go with you in about an hour." He then left home for the day.

As soon as he was gone, Robert said, "I am sure I would not wait: the gardener may not be ready all day. I am old enough to manage the boat: I have often been out with my father."

"Yes," said John; "but father forbade our going alone; and so we must not go."

"But how will he know it?" said Robert; "he has gone out, and won't be home till five o'clock. We shall be home long before that time; and if Thomas does not tell him, how will he know? And I can speak to him to say nothing about our having gone by ourselves."

They therefore determined to go.

The boat went on very well for some time, as the breeze was but a gentle one.

Then Robert said, "I am glad we have not got the gardener with us: he would have spoiled all our sport, and we can do better without than with him: as if we could not manage a boat, indeed!"

But now the breeze became a brisk gale; and

the boat had scarcely enough ballast for the largeness of the canvas.

The boys did not pay any attention to this circumstance, as they were busy at play; in an instant, therefore, when they all ran to one side of the boat, it upset, and threw them into the river.

Happily, the gardener missing them, and fearing some accident, hastened down by the side of the river.

He had just come up to them as the misfortune happened; and by great efforts he saved Henry and John from a watery grave. But disobedient Robert sank, and could not be found.

The current bore him down so far, that his

body was not seen till several days afterwards, when it was brought to his distressed father by a fisherman.

Dear children, remember how Robert was drowned, because he would not do as his father bade him; and do not forget that no good ever did, or ever can, come from disobedience to parents.

Breeze—a gentle, or low wind.

Gale—a hard, or high wind.

Canvas—a coarse cloth: it also means the sails of ships or boats, which are made of this cloth.

LESSON XXXI.

UNCLE JOHN—NO. III.

Mary and Henry asked their Uncle John a good deal about death; and where their mother went when she died. He told them she had tried to follow Jesus Christ, and that her friends all hoped and believed she was with him in heaven.

"You know that on the very day she died," said Uncle John, "she called you all to her bed, and told you to follow Jesus Christ, and to meet

her, when you died, in that good world where Jesus is. We hope and believe she is happy there; but while you love and remember your dear mother, remember also that she told you to follow Jesus: only he can save us and take us to the good place. It is not right to pray to anybody, even if we believe them to be in heaven: we must pray to God, who loves us more than the best mother loves her child. And now, Mary, can you tell me where I left off in our last talk about the Garden of Eden?"

"It was where Adam and Eve were sent out of it, and no one was ever allowed to enter it any more: and now, Uncle John, I'll tell you what *I* said about this when Henry and I went out to play. I asked him if God never came back to Adam any more; and if we, and nobody else, can ever see him again?"

"God often spoke to the descendants or children of Adam and Eve; he raised up good men called prophets, and to these he talked and told them to speak his words to the others, and to show them how they could get to Eden when they died. There was no more Eden in this world: when Adam and Eve sinned, the whole world was changed. Then briers and thorns began to grow up in it—the wild animals became fierce and terrible, seeking to kill each other and

everybody that came in their way—men began to fight, and Cain, Adam's first son, killed his own brother Abel—storms, and tempests, and sickness, and suffering, and death came into the world, and will continue in it till the world itself is destroyed and burned up, as it will be some day.

"Death itself is a dreadful thing; and it comes to all people, and to all brutes, and animals, and trees, and flowers, and plants. What a dreadful thing sin is! But God was good to Adam and his children—he told him how he might find the favor of God in this world, live in peace, and die in hope of going again to Eden, to the place of happiness forever.

"He told him, and he told the prophets to tell all people, that he would send his own Son, the Son of God himself, to die for sin; and that whoever should be sorry for his sin, and ask God to save him for the sake of this Son, should be made happy forever.

"In this way we hope your dear mother was saved and is now happy; and how thankful you ought to be to God for it!"

"Did the Son of God die for mother's sins?" inquired Henry. "What did *he* do that he had to die?"

"He did no wrong at all," replied Uncle John.

"he was pure, and without sin, and died of his free will. He was not obliged to die; but he and the Father loved man, and pitied him, although man had sinned, and so God the Father sent down his Son Jesus Christ from the shining courts of heaven, to be born of a woman, to grow up like a man, and suffer every kind of pain and hardship, to be mocked, and spit on, and despised, to be nailed to a tree, and be put to a most cruel, cruel death.

"He was not obliged to do this; but because Adam, the father of all people, had sinned, all people would have to be shut out forever from God, and to suffer dreadful punishment. To prevent this, Jesus Christ, God's own Son, came down to this poor world; and he was born a little child, and grew up among very poor people, going about doing good to everybody.

"He did not live with the rich and great, though all the world and every thing in it was his; but he was the friend of the poor and unfortunate, he hunted out the most wretched people, and taught every one how to please God and be happy. When he was abused he did not return it; but he was full of patience, and kindness, and love, even taking up poor little children in his arms and blessing them. At last wicked people took him, and bound him, and

nailed him to a tree; and after spitting on him, and abusing him in all manner of ways, they put him to death.

"But he arose from the dead on the third day; and after being seen by a great many people, he went back to heaven. And now he is the friend of every one that tries to serve God; and for his sake God will take all such to heaven when they die; that is, they will go where Jesus is, to a place more beautiful even and happy than that Eden was to which Henry wished to go.

"But I want you to remember always every thing I tell you about Jesus Christ; it is all perfectly true, and it is our duty to know it and remember it. Therefore I will say no more to you now: little folks ought to go to bed early, and get up early, and it is time now for you to go to sleep. Before you close your eyes, ask God to keep you through the night—and to spare you, and to take care of you, and take you at last to heaven for the sake of Jesus Christ."

LESSON XXXII.

poor	hon-est	pleased
man	e-ven-ing	re-quire
six	lit-tle	mor-sel
years	ba-ker	com-fort
sent	re-turned	nour-ish
loaf	fa-ther	un-ex-pect-ed
broke	wa-ges	dis-hon-est
shall	hun-gry	star-va-tion
been	re-plied	glit-ter-ing

THE HONEST POOR MAN.

One evening a poor man sat by the wayside waiting the return of his son, a little boy of six years, whom he had sent to the baker to buy a loaf of bread. The boy soon returned with the loaf, which the father took and broke and gave half to his boy.

"Not so, father," said the boy. "I shall not eat until after you. You have been at work hard all day for small wages, to support me, and you must be very hungry: I shall wait till you are done."

"You speak kindly, my son," replied the pleased father; "your love to me does me more good

than my food; and those eyes of yours remind me of your dear mother who has left us, who told you to love me as she used to do; and indeed, my boy, you have been a great strength and comfort to me; but now that I have ate the first morsel to please you, it is your turn now to eat."

"Thank you, father; but break this piece in two, and take a little more, for you see the loaf is not large, and you require much more than I do."

"I will divide the loaf for you, my boy; but eat it, I will not; I have abundance; and let us thank God for his great goodness in giving us food, and in giving us what is better still, cheerful and contented hearts. He who gave us the living bread from heaven, to nourish our immortal souls, how shall he not give us all other food which is necessary to support our mortal bodies?"

The father and son thanked God, and then began to cut the loaf in pieces, to begin their frugal meal.

But as they cut one portion of the loaf, several large pieces of gold, of great value, fell out.

The little boy gave a shout of joy, and was springing to grasp the unexpected treasure, when he was pulled back by his father.

"My son, my son!" he cried, "do not touch that money; it is not ours!"

"But whose is it, if it is not ours?"

"I know not, as yet, to whom it belongs; but probably it was put there by the baker, through some mistake. We must inquire."

"But, father," interrupted the boy, "you are poor and needy, and we have bought the loaf, and the baker may tell a lie, and—"

"I will not listen to you, my boy; we bought the loaf, but we did not buy the gold in it. If the baker sold it to us in ignorance, I shall not be so dishonest as to take advantage of him: remember Him who told us to do to others as we would have others do to us. The baker may possibly cheat us. I am poor, indeed, but that is no sin.

"If we share the poverty of Jesus, God's own Son, oh! let us share, also, his goodness and his trust in God. We may never be rich, but we may always be honest. We may die of starvation, but God's will be done, should we die in doing it! Yes, my boy, *trust God, and walk in his ways, and you shall never be put to shame.*

"Now run to the baker, and bring him here; and I will watch the gold until he comes."

So the boy ran for the baker.

"Baker," said the old man, "you have made some mistake, and almost lost your money;" and he showed him the gold, and told him how it had been found.

"Is it thine?" asked the father; "if it is, take it away."

"My father, baker, is very poor, and—"

"Silence, my child; put me not to shame by thy complaints. I am glad we have saved this man from losing his money."

The baker had been gazing alternately upon the honest father and his eager boy, and upon the gold which lay glittering upon the green turf.

"Thou art, indeed, an honest fellow," said the baker. "Now, I will tell thee about the gold: a stranger came to my shop some days ago, and gave me that loaf, and told me to sell it cheap, or to give it away to the most honest poor man I knew in town; so I sold it to the boy, to take to thee. The loaf, with all its treasure—and it is not small!—is thine, and God grant thee a blessing with it!"

The poor father bent his head to the ground, while the tears fell from his eyes.

His boy ran and put his arms around his neck, and said, "I shall always, like you, my father,

trust God and do what is right; for I am sure it will never put us to shame."

Morsel—means a piece, a bite, or little part.

Alternately—looking alternately, means to look on one and then on another.

Abundance—means plenty.

Unexpected—not looked for.

Frugal—moderate, not large.

Glitter—to shine.

Meal—the flour of corn; also it means a dinner, supper, or breakfast.

LESSON XXXIII.

hear	thank	be-low	heav-en
fear	thou	fee-ble	do-ing
like	wrong	pray-er	need'st
mine	child	lit-tle	said'st
thine	praise	list-ens	should

GOD IS IN HEAVEN.

God is in heaven: and can he hear
A feeble prayer like mine?
Yes, little child, thou need'st not fear,
He listens now to thine.

God is in heaven: and can he see
When I am doing wrong?

Yes, child, he can—he looks at thee
All day, and all night long.

God is in heaven: and would he know
If I should tell a lie?
Yes, if thou said'st it e'er so low,
He'd hear it in the sky.

God is in heaven: and can I go
To thank him for his care?
Not yet—but love him here below,
And thou shalt praise him there.

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might.

LESSON XXXIV.

best	read	word	Bi-ble
books	save	safe	old-er
make	from	your	ho-ly
wise	feel	soul	Je-sus
when	fear	a-way	heav-en

The Bible is the best of all books. God gave it to man to make him wise and good. When

you are older, you will be able to read the holy book of God. It will tell you how God sent his dear Son to save men from sin. If you read the word of God, and feel his love, and try to do his will, when you die you will go and live with Jesus in heaven.

Put away sin and fear God, and your soul will be safe in his hand.

"May I live to know and fear him,
Trust and love him, all my days;
Then go and dwell forever near him,
See his face, and sing his praise."

Try the way of God: the end is joy.

LESSON XXXV.

Rose	a-lone	dress-ing-room
vain	do-ing	beau-ty
was	les-son	guess
some	sup-pose	look-ing-glass
nice	read-ing	peo-ple
thing	sto-ry	walked
this	Bi-ble	ad-mired
oh	use-ful	pret-ti-er

then	help-ing	be-hold-eth
work	fin-ish	Al-migh-ty
dear	some-thing	for-got-ten
cap	mam-ma	Sam-u-el
frock	mak-ing	coun-te-nance
poor	a-shamed	beg-gar-child
what	stand-ing	pit-ied
house	her-self	ad-mir-ing

THE VAIN BEAUTY.

Rose was alone in her mamma's dressing-room. "What was she doing? Learning her lesson, I suppose, or reading some sweet story in the Bible, or some nice useful thing or other."

"No; she was not doing this."

"Oh, then, perhaps she was at work, helping to finish something for her dear mamma, or making a cap or frock for a poor child."

"No, no; it was none of these—you cannot guess it; and I must tell you, I am ashamed to say that little Rose was standing admiring her self in the looking-glass."

"Oh, dear, how vain little Rose must have been!"

"Yes; I am afraid she was so: she had heard some people remark, Miss Rose is quite a beauty. One praised her eyes, another her mouth; one took notice of her nice hair, and another of her

red cheeks; and Rose was much pleased: and as she walked about the house, she said to herself, 'I am a beauty—everybody admires me;' and so she very much admired herself."

"Now, was not Rose very silly? She had seen wax dolls, a great deal prettier than herself, and she heard them called beauties, too; and every thing that had been said about her eyes, and her mouth, and her hair, and her cheeks, might be said of a doll. And Rose had had pretty toys, which she had thought much of at first; but after a little while she had broken them or thrown them away, or forgotten them.

"The silly people, who talked of Rose's beauty, cared not a bit more for her in their hearts, than she did for her old toys. They thought her a little fool, or they would not have talked so to her; and if they had peeped in at the door, and seen Miss Rose before the glass, how they would have laughed!—should not you?"

"Why, no; I don't think I should have laughed; I should have been very much grieved."

"Ah, yes; you are right. There was One looking at Rose, whom she did not think about—the Almighty God, who always sees what we do, and hears what we say, and knows what we think. Rose was proud; and God hates pride. The Bible says, 'The proud he beholdeth afar

off;' that is, he will not let them come near him. How dreadful! for if God does not keep us near him, we are left in the power of the devil, to deceive and destroy us.

"It is also said in the Bible, when the prophet Samuel made Jesse's sons to pass before him, he saw one of them very beautiful, and he thought perhaps the Lord had chosen him. But the Lord said unto Samuel, 'Look not on his countenance, nor the height of his stature, because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.' So, when Rose was gazing at herself in the glass, and thinking of her beauty, the Lord was looking at her heart, and beholding her afar off: the poor Rose was more to be pitied than any humble beggar-child whom the Lord loves."

Vain—means proud of one's self: foolish and proud.

The good people, and the great people are not vain.

A vain boy or girl is very foolish; while they are thinking so much of themselves, other folks are laughing at them, and God is displeased with them.

Admiring—to admire one's self is to love and be proud of one's self.

Girls ought to be neat, and keep themselves clean; but they should be more anxious to do well, to be kind, and good, and gentle, than to look pretty.

Gazing—to gaze is to look.

LESSON XXXVI.

UNCLE JOHN—NO. IV.

Uncle John again told Henry and Mary that while they loved their mother, they ought to love still more that God who was so good to her, and to love Jesus Christ, the Son of God, who died to save all who come to him. How wonderfully good he is! and how we ought to think of him every day, and to love him and pray to him!

"Well, Henry," said Uncle John, "do you now know why you cannot get to Eden, that beautiful, happy place where Adam was?"

"Yes, sir: it is because we have all sinned against God, that we cannot get to the happy place where he is till we die."

"But where do the bad people go when they die, Uncle John?" asked Mary.

"They go to a dreadful place where they will have to live forever with the devil, in pain and horrible suffering. The devil is not yet shut up there—he is in the world—but you must not believe those foolish stories about his coming to people in great ugly shapes. The devil never shows himself to us—he is too cunning for that—

for he knows if he did, we would run from him. No, he never shows himself to any one; but he whispers to us to do evil, and puts bad thoughts in our hearts, and causes us to be angry, and quarrel, and fight, and disobey our parents, and do harm to each other. When God told Adam and Eve not to eat the forbidden fruit, Satan made them believe it was no harm to disobey God; and so he begins to talk to the very youngest children, and when they are told to do good, Satan whispers in their hearts not to mind it.

"He says to them, as he said to Eve, it is no harm to do this little thing, it is so little; and if we obey Satan in this, he will get more and more power over us, and when we are grown up, will make us wicked men and women, and prepare us for the dreadful place where the devil is to live forever. When he tempts us—and whenever we want to do what we have been told by the Bible and our parents is wrong, he is tempting us—when he tempts us we ought to ask God, for Jesus Christ's sake, to help us to be good.

"Jesus Christ knows all our sufferings, and trials, and temptations; he passed through all the troubles and vexations which we have to endure, and he did it without sin and without complaining. He pleased God by his perfect

obedience; and God has put him at his right hand, and given him all power in heaven and earth. But though he is now so great, he knows how to feel for us; and he has said that he will help every one that calls on him, all over the world. He sees all our thoughts; and if we try to be like him, he calls us his brothers and sisters."

"Will he ever come back to the world, Uncle John?" asked Henry.

"Yes, he is with us now, when we call on him, though we do not see him. He lives with all good children, and all good men and women; and oh, how good and pure they ought to be to live with Jesus Christ! He helps us in all our trials; he made us; he directs every thing; and not a little sparrow falls to the ground without his permission. He knows the number of the very hairs on our heads; and if we try to serve him, and be like him, and pray constantly to him, he will help us in every trouble, he will watch over us with a great deal more love and care than even our dear parents, and when we die he will come to us and take us home where we shall be happy forever and ever. He comes for all good people when they die; and then, when he takes them, their eyes are opened, and they see him, and love him, and he makes them

exceedingly happy! Oh, how good God has been! He is a God of love; he made us to be happy, and in his book he tells us over and over again that he wants us to be happy.

"How wonderfully good he was to send Jesus Christ to die for us; and how ought we to love Jesus, and to pray to God to help us to be like him and to love him! All the trouble in this world was brought in it by sin; and though so many have disobeyed God, he still waits and calls on people to come to him and be his children. And, however much we have sinned, if we will go to him and confess it, and be sorry for it, and ask him to forgive us for the sake of Jesus Christ, he will do it; for Jesus Christ died for sin, and God will forgive sin for his sake. We must always ask in the name of Jesus Christ—for it is for his sake that God forgives us. But Jesus will not always plead for those who sin against God; when we die we can never repent any more. There will be no more hope for us then, if we do not do good while we live.

"You ought, therefore, to pray every day to God to make you better, to keep you from sin, and to make you his children. And now I will give you a little prayer which you must both learn by heart by the next time we meet; and you must repeat it every day, on your knees, in

some secret place, and say it in earnest, and remember that God is looking at you, and hears you just as certain as I now see you. Say your prayer as if you saw him standing before you, for he is by you all the time, and it is a dreadful thing to mock him."

"Heavenly Father, forgive me for all my sins: help me to do good, and to obey and love thee: teach me all my duty, take care of me while I live, and keep me from evil, and save me in heaven when I die, for the sake of Jesus Christ, who died for sin. Amen."

LESSON XXXVII.

MAKER OF HEAVEN AND EARTH.

All things bright and beautiful,
  All creatures great and small,
All things wise and wonderful,
  The LORD GOD made them all.

Each little flower that opens,
  Each little bird that sings,
He made their glowing colors,
  He made their tiny wings.

The rich man in his castle,
The poor man at his gate,
God made them, high or lowly,
And order'd their estate.

The purple-headed mountain,
The river running by,
The sunset, and the morning
That brightens up the sky;

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

The tall trees in the greenwood,
The meadows where we play,
The rushes by the water,
We gather every day;

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who hath made all things well.

LESSON XXXVIII.

them	sup-pose	sev-er-al
a-mong	car-pen-ters	clear-ly
world	thou-sands	mi-cro-scope
earth	dif-fer-ent	fur-nished
that	in-sects	won-der-ful
tools	sin-gu-lar	ex-cel-lent
bought	saw-fly	grass-hop-pers

THE CARPENTER BEE.

You must not suppose that men are the only carpenters in the world; there are thousands of them among the different insects of the earth. If you ask me where they get their tools from, I reply, they get them where we get every thing that is good, even from God himself.

Many may smile at the thought of insects having tools to work with, and may think that they must be singular tools; but let me tell you that they are much better than man ever made, and better adapted to work with than those which are bought at the store.

There is no saw found, made by men's hands, equal to that of the saw-fly. This little insect saws holes in the stems of the bushes in which it

lives, to put his eggs in, and this he does better than a carpenter could do it for him. His saws, for he has two of them, have very fine teeth. They are kept in a hard horny case, but are too small to be clearly seen without the aid of a glass called a microscope.

There are, too, several grasshoppers which have most excellent gimlets, as well as the carpenter bee; and all these insects can bore a hole in wood as round as your father can, Samuel.

The carpenter bee is a capital worker, and works more than a foot deep in hard oak, to place his eggs in. God is "wise in counsel, and wonderful in working," and he has furnished these little carpenters with all the tools they require; nay, he gave these tools to them before man knew how to make them or use them; therefore we should be humble, remembering that God careth for insects, and provides for them, as well as for us.

If, in his wisdom and mercy, he has given us a mind better than theirs, this is only a greater reason why we should devote it all to his glory.

Microscope—a glass which makes things seem larger when you look at them through it.

Carpenter—one who works in wood and builds houses.

Insects—small animals, such as a bee or fly.

LESSON XXXIX.

young	cru-el	starved
large	wick-ed	pass-ing
fell	tempt-ed	get-ting
hand	in-sect	rained
gave	in-jure	fi-nal-ly
ground	moth-er	wan-ton
down	be-cause	read-er
dead	hun-gry	harm-less
through	chirp-ing	re-mem-ber

THE CRUEL BOY.

As a bird was one day flying to seek food for its young ones, a large boy saw it: he had a gun in his hand, and shot the poor thing through its head, and down it fell to the ground. The boy then ran to it, and when he saw that it was dead, he gave it to his dog to eat.

How cruel and wicked it was to kill the poor bird, which never did any harm in all its life; and to take it from its young ones that were in the nest, waiting for it to come back and feed them!

The poor little birds could not think why their

dear mother stayed so long from them, and kept chirping and chirping until they were quite tired.

At night they grew so cold, for want of their mother to brood over them, that they did not know what to do. There were five in the nest, and two of them died with cold and hunger that night.

The other three lived till the next morning, when, getting to the edge of the nest to look for their mother, two of them fell and broke their bones. They lay in great pain for some time upon the ground, but could not move, for they were too young to hop or fly.

At last a great hog that was passing by saw them on the ground and ate them up, and so put them out of their pain.

But the other poor little thing that was left in the nest did not die so soon, for it lived all day very cold, and in great pain, from being so hungry for want of food.

It kept chirping as long as it had strength to make any noise, in hopes its mother would hear, and come and feed it.

Poor thing, she had been shot by the cruel boy, and was dead, and could not hear it.

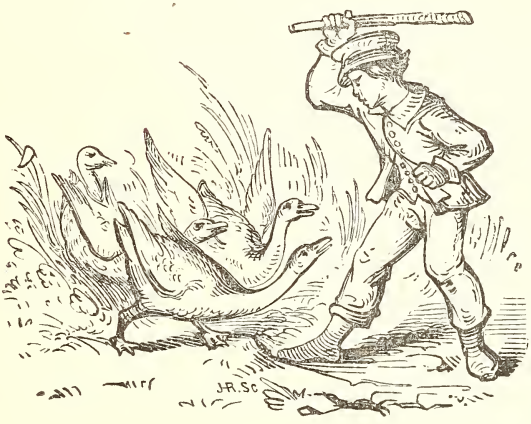
So, at last, when it was quite tired, it lay still at the bottom of the nest; and in the night it

rained fast, and the wind blew, and finally it died of cold, like the others.

Thus there was an end to five pretty young birds, that all died in so dreadful a way, because a wanton, cruel, and wicked boy shot their poor mother.

We hope our young readers will remember this story, whenever they are tempted to kill or injure the harmless birds or insects that God has made.

To brood—means to sit, as a hen sits on her young ones, covering them with her wings to keep them warm.



LESSON XL.

THE IDLE CHILDREN.

There were once three children, who, instead of going to school, as they should have done, stayed away, grumbling that learning was such a stupid thing.

"Let us go to the woods," they all three cried at once: "Let us go to the woods, and play with the little animals there: they never go to school!"

When they came to the woods, they asked the animals, both great and small, to play with them.

"We are very sorry, but really we've just now o time," replied the animals.

The beetle hummed:

"That would be fine, if we were to idle with ou, children; I must build a fresh bridge of rass; the old one is not safe."

The children crept softly past the ant-hill; nd as for the bee, they ran away from her just s though she had been a wild beast.

The little mouse cried in a shrill little voice, I'm gathering up corn and seeds for the winter."

"And I," said the little white dove, "am car- ying dry sticks for my nest."

The rabbit only nodded to them. "I can't ome and play with you for the whole world," aid he; "I've got such a dirty face, and must o and wash it."

The little strawberry-blossom said, "I must ake use of this fine day, and ripen my fruit, hat it may be ready when the good children ome to look for it."

Then came a young cock, strutting through the ood.

"Dear Mr. Chicken, you surely have nothing o do; you can come and play a while with s?"

"Pardon," cried he, with great gravity; "I've oble guests at my house to-day, and have to set

out a feast for them;" and bowing very stiffly away he went.

Then the children spoke to the little stream that was running along so merrily.

"Do, dear little stream, come and play with us?"

But the stream asked, quite astonished, "What do you mean, children? Yes, indeed! I don know what to do, I am so very busy, and yet you ask me to play with you! I can't stop either night or day. Men, beasts, gardens, woods meadows, valleys, mountains, and fields, I must give them all water to drink, and wash all the dishes and clothes besides!

"I must turn the mill, saw planks, spin wool carry along boats upon my back, put out fires and much besides. I stop and play with idle children, indeed!" And away the stream flowed as fast as ever it could.

The children were getting out of heart, and thought they must give up all hope of finding playfellows in the woods, when they saw a finch sitting upon a branch, singing and eating by turns. They called out to him their invitation.

"Stars and garters," exclaimed the finch, greatly surprised; "can I believe my ears? You children seem to be under a great mistake I've not time to play, not I! Here I've been

hasing flies all day, and now my young ones ant me to sing them to sleep. I'm singing to hem the praise of labor. How can you think o badly of me? No, you turn back again, lazy hildren, and don't disturb the industrious folks n the wood."

Thus taught by the animals, the children urned back to school very willingly, finding hat play is alone the reward of industry and ork.

LESSON XLI.

REMEMBER THE SABBATH.

Remember the sabbath,
It's God's holy day;
Remember, the sabbath
Is hallowed by prayer;
Remember the sabbath,
To God's house repair.
Remember the sabbath,
God's holy word learn;
Remember the sabbath,
And bless its return.

LESSON XLII.

which	there	sur-prise
hangs	boughs	im-a-gine
twigs	does	sew-ing
would	deal	stitch-es
that	thread	to-geth-er
nest	tai-lors	work-man-like

THE TAILOR BIRD.

There is a bird in America, which generall hangs its nest from the boughs or twigs of fruit-tree, in a manner that would surprise you but the way in which he makes his nest woul surprise you a great deal more.

He gets together a sufficient quantity of toug long grass, and this grass he bends round, an sews through and through with his bill in ever direction.

So cleverly does he do this, that you migh almost imagine that it had been done with large stocking-needle.

The tailor bird is still more neat in his sew ing, for he stitches together large leaves to hid his nest with, in a most workmanlike manner.

The needle he uses is his fine long bill, and capital needle it is, I assure you.

As for his thread, he makes that with his feet and bill, from cotton, which he gathers from the shrubs about him.

You see, then, that there are many more tailors in the world than you imagined.

How good is God, to teach these little creatures to take care of themselves! Truly may it be said of him, "His tender mercies are over all his works." Psa. cxlv. 9.

Bill—the bill of a bird is its mouth.
Shrub—a small bush.

LESSON XLIII.

UNCLE JOHN—NO. V.

Now, my dear children, I have told you hov you can get to a better place than that beauti ful Garden of Eden, to which you wished to gc Heaven, where all good people go when the die, is a far happier place; and there we will al see that blessed Jesus who died for us, to hel us to get there.

If you will really, in your hearts, wish to g there, as you wished to go to Eden, Christ wil take you there some day; but you must wai till he comes after you, and you must try to sho others the way, and to do good to them, even a Christ did good to all. He commands us to d this; to be kind to the good and bad, to the poo and needy, and to try and help them to d good.

We must forgive others, or God will not fo give us; and we must pray constantly to hin He made us—he made all things—he keeps u alive, and we could not live a minute withou him.

He sends food to the hungry, and makes hi sun to shine on the bad and good; but he wil

not save the bad if they do not repent and do better, and ask his forgiveness for Christ's sake.

Everybody that is saved is saved for the sake of Jesus Christ; and he commands us to go to those who have not heard of him, and to tell them all about his goodness, and what he has done for them.

There are a great many unhappy people who have never heard of Jesus Christ; and if we have heard of him, and do not tell others the good news about him, he will be angry with us.

When you receive any thing good, you like to give some of it to your friends to make them happy also: so when you have heard about the goodness of our heavenly Father, you ought to tell it to others, and let them know what he has done for us.

The best thing you can do to please God is to give your heart to him while you are young: and if you will ask him he will make you good boys and girls, will keep you from all evil, will take good care of you while you live, and love you and make you happy, and when you come to die, Jesus Christ will come after you and take you to that beautiful place where you will meet all the good people that ever lived, and where you will be happy forever.

But you must pray every day; and always

remember that God sees you, and keeps you alive, and that nobody could live one moment without him.

How wicked it is then not to love and obey Him who made us, and whose Son died for us!

In the next lesson I will tell you more about what you were made for, and what you ought to do.

LESSON XLIV.

UNCLE JOHN—NO. VI.

"What did I tell you, Henry, in our last talk, was the first duty of everybody?"

"It was to love and obey God, and to pray to him to save us for the sake of his Son, Jesus Christ," answered Henry.

"That is our first duty," said Uncle John; "and our next duty is to tell others about God and Jesus Christ."

"And will God be angry with us, in we don't?" asked Mary.

"Certainly he will," replied Uncle John; "and he will never allow us to be happy if we do not. We may get rich, and have fine houses, and travel over the world, and see a great deal; but

if we do not love and obey God, and try to teach others to do it, we will be miserable while we live, and will die and go to the bad place. God did not make us just to work for money; he made us to obey him, to do good to others, and to live with him in a happy place forever.

"When a rich man dies, he has to leave all his money and fine things behind him; he cannot carry any of these away with him to the other world. When a good man dies he goes to the good place; and there he does not need any thing but a good heart. When we die we only carry our hearts away with us: if we carry away a bad heart, God drives us away to the bad place; but if we carry a good heart, he receives us and keeps us in the good place. Who can give you a good heart, Henry?"

"Jesus Christ will, if we pray to God for his sake."

"Yes, you cannot make yourselves good. You must pray to God to give you a mind like that of Jesus Christ. But I told you that you must try to make others learn about Jesus Christ. God has written a Book called the Bible: it is all his Book, and in that he tells us what we have to do, and what becomes of us when we die. It is a most wonderful Book: it tells us how the world and every thing was made, and if it was not

for it we would be very unhappy, and not know what to do.

"God made this Book and gave it to us: he came down from heaven and gave us this Book to teach us how to be happy. It is, therefore, as you may well think, the greatest treasure on earth; it is worth more than all the other Books put together, for it is the word of our heavenly Father. How delighted you will be to read it! Good children never get tired reading it; and good men read it every day of their lives: it is the Book your mother read most of all.

"All the wise men in the world could not make such a Book; and as it is God's word, we will get wiser and wiser the more we read it. You ask me a great many questions about things, and no doubt you think I know a good deal, and wish you were as wise as I am: now this Book will tell you ten times more than I can, and the more you read it the more you will know. You must read it every day, all your lives; and you must pray to God to help you to understand it.

"If you will do this from now till the time you are as old as I am, how wise and happy you will be! Read it, my dear children, every day, and ask God to explain it to you; read it for yourselves, and keep reading and reading, and

when you get to be men and women, how glad you will be that I told you to do this!

"Now all the people in the world have not seen this good Book yet; and the way to do good to them, is to send them this Book made by our heavenly Father. Oh, how miserable they are without it! Oh, how happy they will be to get it! How good God has been to *us*, to give us this blessed Book while so many others have not got it. But he told us to send it to them: this is a duty he commands us to do, to send his Book to everybody, and he will be angry if we do not.

"Our heavenly Father gave it to us to send it to all the people of the world: he commanded us to do this, and to read it ourselves every day, and remember what it says, and to pray to him to help us to understand it. If we do not do this, God will punish us; and God is greater than all the people on earth, for he made them all, and keeps them all alive."

LESSON XLV.

I'M NOT TOO YOUNG FOR GOD TO SEE.

I'm not too young for God to see;
He knows my name and nature too;
And all day long he looks at me,
And sees my actions through and through.

He listens to the words I say,
And knows the thoughts I have within;
And whether I'm at work or play,
He's sure to know it if I sin.

Oh, how could children tell a lie,
Or cheat in play, or steal, or fight,
If they remembered God was nigh,
And had them always in his sight?

If some good minister is near,
It makes us careful what we do;
Then how much more we ought to fear
The God who sees us through and through!

Then when I want to do amiss,
However pleasant it may be,
I'll always strive to think of this—
"I'm not too young for God to see."

LESSON XLVI.

farm-er	else-where	lux-u-ries
in-deed	trimmed	temp-ta-tions
con-cern	shep-herd	cul-ti-va-ted
Da-vid	fo-li-age	sur-round-ing
Is-ra-el	em-ployed	shrub-ber-y
al-though	A-bra-ham	in-dus-tri-ous
weed-ed	en-tire-ly	Cin-cin-na-tus

THE FARMER.

The life of a farmer is indeed employed about the earth. But it is no mean concern.

Washington was a farmer. And in olden times Abraham cultivated flocks and herds; and David, who in after years sat upon the throne of Israel, was himself a shepherd. No man in society is so independent as the farmer. He lives more entirely within himself than any other class.

He raises the necessaries, and not a few of the comforts and luxuries of life.

Nor is any profession more dignified, or more removed from temptations to pride and vice.

What a delightful spot in this world of briers and thorns is the home, with its surrounding

acres, of an honest, industrious, thrifty farmer! What an air of neatness and comfort all things wear! Even the grass seems to look greener than elsewhere: the shrubbery, all weeded out, smiles forth in beauty of its flowers: the well-trimmed trees put forth their rich foliage: the cattle seem to feel their superiority: the lambs skip somewhat more gaily, and even chanticleer raises his clarion voice some notes higher.

I love to dwell on such a scene; and I would wish to inspire my little readers in the country with contentment with their allotment. They are among the most happy, honored, and blessed of this world.

Let my little readers fix well this matter in

their minds; should they ever become farmers, let them not forget that neatness and order are among the chief virtues of a good farmer. Without them, he cannot prosper, nor will his house and home be long pleasant to him. Besides, these are important in point of moral influence.

Persons who are neat and attentive to method are more likely to be good, than the slovenly and careless. Fix well then in your minds the old maxim, for it is worth a thousand times more than its weight in gold: "Have a place for every thing, and keep every thing in its place."

Let order o'er your time preside,
And method all your business guide.
One thing at once be still begun,
Contrived, resolved, pursued, and done;
Ne'er till to-morrow's light delay,
What might as well be done to-day:
Neat be your barns, your houses neat;
Your doors be clean, your court-yards sweet;
Neat be your barns: 'tis long confessed,
The neatest farmers are the best.

Chanticleer—a cock, so called from the clearness or loudness of his voice in crowing.

Clarion voice—a voice loud and clear like a clarion or trumpet.

Foliage—leaves.

LESSON XLVII.

e-vil	once	dis-pleased
kill	spir-it	mocked
city	stones	de-ri-ded
cross	names	dis-ci-ples
kept	be-cause	king-dom

LITTLE CHILDREN BROUGHT TO JESUS.

When our Lord Jesus Christ was on the earth, he was once displeased.

It was not because they called him evil names; it was not that they charged him with having an evil spirit; it was not when they took up stones to kill him, and when they cast him out of the city; nor was it when they mocked and scourged him, nor when they nailed him to the cross, and derided him in his pain.

He bore all this with meekness, like a lamb.

But when he saw that some of his disciples would have kept little children from coming to him, he was "*much* displeased."

Why did the disciples wish to keep them back? Why did they stand in the way, and forbid them from going to their Master?

Had they not often seen how kind and loving he was, even to the weakest and the poorest?

Surely they must before this have seen his tender regard to the young.

But while the disciples would have kept the children away, Jesus looked upon their young faces: he told the mothers and friends to bring the children to him, and, as he looked upon them, he showed how much he loved them.

He took them up and blessed them, saying, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

Prove all things: hold fast that which is good.

LESSON XLVIII.

THE PRETTY BEE.

Pretty bee, pray tell me why
Thus from flower to flower you fly,
Culling sweets the live-long day,
Never leaving off to play?
"Little child, I'll tell you why
Thus from flower to flower I fly;

Let the cause thy thoughts engage,
From thy youth to riper age.

"Summer flowers will soon be o'er;
Winter comes, they bloom no more:
Finest days will soon be past,
Brightest suns will set at last.
Little child, now learn of me,
Let thy youth the seed-time be;
And when wintry age shall come
Richly bear thy harvest home."

LESSON XLIX.

once	talk	Je-sus	go-ing
great	voice	cit-y	a-rise
dead	much	bod-y	be-gan
earth	heart	pit-y	moth-er
young	oft-en	on-ly	hap-py

RAISING THE WIDOW'S SON.

Once Jesus met a great many men coming out of a city, who brought with them the body of a young man. They were going to put it in the earth. The mother of the young man came with them very sad, for he was her only son.

And Jesus, when he saw her, had pity for her, and said, Weep not.

Then came he to the dead body and said, Young man, arise! And he that had been dead, sat up and began to speak, and Jesus gave him to his mother, and he went home with her.

Was there not great joy in the heart of that mother? Did she not talk much, and often, with her son, about him who had done so much for them?

When Jesus, at the last day, shall say to the dead, arise! may we also hear his voice with joy. Oh, how happy will they be who meet him in the clouds, and go with him to heaven!

The Sabbath is the day of rest.

It is called the Lord's Day, because on that day Jesus Christ rose from the dead.

LESSON L.

EASY QUESTIONS FOR LITTLE CHILDREN.

Question. Who was the first man?

Answer. Adam.

Q. Who was the first woman?

A. Eve.

Q. Who was the first murderer?
A. Cain.
Q. Who was the first martyr?
A. Abel.
Q. Who was the oldest man?
A. Methuselah.
Q. Who built the ark?
A. Noah.
Q. Who was the most faithful man?
A. Abraham.
Q. Who was the meekest man?
A. Moses.
Q. Who was the most patient man?
A. Job.
Q. Who wrestled with the angel of God?
A. Jacob.
Q. Who led Israel into Canaan?
A. Joshua.
Q. Who was the strongest man?
A. Sampson.
Q. Who killed Goliath?
A. David.
Q. Who was the wisest man?
A. Solomon.
Q. Who was cast into the lion's den?
A. Daniel.
Q. Who died to redeem mankind?
A. Jesus Christ.

Q. Who is Jesus Christ?
A. The Son of God.
Q. Who was the mother of Christ?
A. Mary.
Q. Who was the beloved disciple?
A. John.
Q. Who betrayed his Lord and Saviour?
A. Judas.
Q. Who denied his Master, Christ?
A. Peter.
Q. Who were struck dead for lying?
A. Ananias and Sapphira.
Q. Who was the first Christian martyr?
A. Stephen.
Q. Who was the chief apostle of the Gentiles?
A. Paul.

LESSON LI.

UNCLE JOHN'S LAST LECTURE.

And now, my little children, you are nearly through this book: having got thus far, you think you are learning pretty fast, do you not? Now let me tell you one secret· folks who get

through their books fastest, do not always learn the most.

You must not think because you have read two or three little books, that you are learning a great deal: the great thing is to try to understand all that is in the book, and not merely to try to get through it. Foolish children hurry through their books, and then brag about them; and yet they do not remember one half that is in them.

A little boy or girl may run over the garden, and come out and not be able to tell you any thing that is in it; and they may then run over the fields, and after all not know how the flowers and the corn are planted, and how they grow, and how they are worked.

And another little boy or girl will go into the garden, and count all the flower-beds, and notice all the plants, and see how the seeds are planted, and how the walks are laid out, and they will come out and tell you more than those foolish children who ran over half the plantation and learned nothing.

Remember, you read to *learn*, not to get through your book; and if you do not yet understand all that is in this book, instead of wanting a new one, you ought to go back and read it over again. A good teacher will not let children run over their book without learning; but foolish teachers

don't care much whether you learn or not, so that they can say they have got you through the book.

They deceive the parents of children in this way; but when you get wiser, you will see that good teachers act very differently. You will learn to honor and be very kind to good teachers, for they are your friends, and are laboring for your good; but bad teachers, who don't care whether you learn or not, ought not to be employed.

Now try to remember all that is in this book; and you ought to keep it, even when you go into other books, and to read it over and over again. Remember the lessons of Uncle John: honor your parents, and love and remember them; do good to each other, and be kind, and honest, and tell the truth; and obey your teachers, and show them respect.

And as you love your kind father and mother, love God who made them and you; ask him every day to help you to learn what is good, and to keep you from evil, and to give you a good heart, and make you more and more like Jesus Christ. He is the one we are to try to be like; and when you come to die you will be exceedingly glad that you have followed him, for nothing else on earth will save you.

Read his good Book I told you about: read it every day while you live, send it to all who have not got it, and never think of passing one day without praying from your hearts to that God who sees you everywhere, and knows all your thoughts. So will you become wise and happy in this world, and when you die will go to heaven and be forever happy with the good people in the presence of God. May I meet all my little readers in that happy world, where Jesus Christ has gone to prepare a place more delightful than the Garden of Eden for those who follow him!

THE END.

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